HERALD OF GOSPEL LIBERTY.

BY ELIAS SMITH.

NO. 12.] THURSDAY EVENING, FEBRUARY 2, 1809. [VOL. 1.

"FROM REALMS FAR DISTANT, AND FROM CLIMES UNKNOWN; WE MAKE THE KNOWLEDGE OF OUR KING YOUR OWN."

LIBERTY, NO. 12.

IN the foregoing numbers I have given a short description of the government of this country; a government where civil and religious Liberty may be enjoyed. I think it proper now to give my readers the belief of the President of the United States [Mr. Jefferson] as it respects religious Liberty, taken from his notes on Virginia, page 232, in the following words:

"THE first settlers in this country were emigrants from England, of the English church, just at a point of time when it was flushed with complete victory over the religious of all other persuasions. Possessed, as they became, of the powers of making, administering, and executing the laws, they shewed equal intolerance in this country with their Presbyterian brethren, who had emigrated to the northern government. The poor Quakers were flying from persecution in England. They cast their eyes on these new countries as asylums of civil and religious freedom; but they found them only for the reigning sect. Several acts of the Virginia assembly of 1659, 1662 and 1693, had made it penal in parents to refuse to have their children baptized; had prohibited the unlawful assembling of Quakers; had made it penal for any master of a vessel to bring a Quaker into the state; had ordered those already here, and such as should come thereafter, to be imprisoned till they should abjure the country; provided a milder punishment for the first and second return, but death for their third; had inhibited all persons from suffering their meetings in or near their houses, entertaining them individually, or disposing of books which supported their tenets. If no execution took place here, as did in New-England, it was not owing to the moderation of the church, or spirit of the legislature, as may be inferred from the law itself; but to historical circumstances which have not been handed *down* to us. The Anglicans retained full possession of the country about a century. Other opinions began then to creep in, and the great care of the government to support their own church, having begotten an equal degree of indolence in its clergy, two-thirds of the people had become dissenters at the commencement of the present revolution. The laws indeed were still oppressive on them, but the spirit of the one party had subsided into moderation, and of the other had risen to a degree of determination which commanded respect.

The present state of our laws on the subject of religion is this. The convention of May 1776, in their declaration of rights, declared it to be a truth, and a natural right, that the exercise of religion should be free; but when they proceeded to form on that declaration the ordinance of government, instead of taking up every principle declared in the bill of rights, and guarding it by legislative sanction, they passed over that which asserted our religious rights, leaving them as they found them. The same convention, however, when they met as a member of the general assembly in October, 1776, repealed all *acts of parliament* which had rendered criminal the maintaining any opinions in matters of religion, the forbearing to repair to church, and the exercising any mode of worship; and suspended the laws giving salaries to the clergy, which suspension was made perpetual in October 1779. Statutory oppressions being thus wiped away, we remain at present under those only imposed by the common law, or by our own acts of assembly. At the common law, *heresy* was a capital offence, punishable by burning. Its definition was left to the ecclesiastical judges, before whom the conviction was, till the statute of the 1 El. c. 1. circumscribed it, by declaring, that nothing should be deemed heresy, but what had been so determined by authority of the canonical scriptures, or by one of the four first general councils, or by some other council having for the grounds of their declaration the express and plain words of the scriptures. Heresy thus circumscribed, being an offence at the common law, our act of assembly of October, 1777, c. 17. gives cognizance of it to the general court, by declaring, that the jurisdiction of that court shall be general in all matters at the common law. The execution is by the writ *De hæretico cumburendo.* By our own act of assembly of 1705, c. 30. if a person brought up in the Christian religion denies the being of a God, or the Trinity, or asserts there are more gods than one, or denies the christian religion to be true, or the scriptures to be of divine authority, he is punishable on the first offence by incapacity to hold any office or employment ecclesiastical, civil, or military; on the second by disability to sue, to take any gift or legacy, to be guardian, executor, or administrator, and by three years imprisonment without bail. A father's right to the custody of his own children being founded in law on his right of guardianship, this being taken away, they may of course be severed from him, and put by the authority of the court, into more orthodox hands. This is a summary view of that religious slavery, under which a people have been willing to remain, who have lavished their lives and fortunes for the establishment of their civil freedom. The error seems not sufficiently eradicated, that the operations of the mind, as well as the acts of the body, are subject to the coercion of the laws. But our rulers can have no authority over such natural rights only as we have submitted to them. The rights of conscience we never submitted, we could not submit. We are answerable for them to our God. The legitimate powers of government extend to such acts only as are injurious to others. But it does me no injury for my neighbor to say there are twenty Gods, or no God. It neither picks my pocket nor breaks my leg. If it be said, his testimony in a court of justice cannot be relied on, reject it then and be the stigma on him. Constraint may make him worse by making him a hypocrite, but it will never make him a truer man. It may fix him obstinately in his errors, but will not cure them." *(To be continued.)*

BAPTISM, NO. 4.

(Continued from our last.)

4. THE testimony of Ecclesiastical writers is another proof that burying, or immersion, is the mode of baptism.

Dr. Mosheim says, in vol. i, page 44, "The exhortations of this respectable messenger were not without effect, and those who, moved by his solemn admonitions, had formed the resolution of correcting their evil dispositions and amending their lives, were initiated into the kingdom of the Redeemer by the ceremony of *immersion* or baptism."

In page 104. he says, the sacrament of *baptism* was administered in this century, without the public assemblies, in places appointed and prepared for that purpose, and was performed by *immersion* of the WHOLE BODY in the baptismal font.

Page 171 the same writer says, The sacrament of baptism was administered publicly twice every year, at the festivals of Easter and Penticost, or Whitsuntide, either by the *bishops* or the *presbyters*, in consequence of his authorization and appointment. The persons that were baptized, after they had repeated the

creed, confeſſed and renounced their ſins, and particularly the *devil* and his pompous allurements, were *immerſed* under water, and received into Chriſt's Kingdom, by a ſolemn invocation of the *Father, Son, and Holy Ghoſt*, according to the expreſs command of our bleſſed Lord.

After baptiſm, they received the *ſign of the croſs*, were *ancinted*, and, by *prayers and impoſition of hands*, were ſolemnly commended to the mercy of God, and dedicated to his ſervice, in conſequence of which they received *milk and honey*, which concluded the ceremony."

Another I ſhall mention, is John Calvin, the founder of calviniſm. He ſays, "Howbeit the very word of baptizing ſignifieth to *dip*, and it is certain that the manner of *dipping* was uſed in the old church." Inſtitution of religion, book 4, page 485.

Archbiſhop Leighton ſays, "Now that baptiſm doth apply and ſeal to the believer his intereſt in the death and reſurrection of Chriſt, the Apoſtle St. Paul teaches to the full. Rom. vi. 4. "We are buried with him, ſays he, by baptiſm into death, that like as Chriſt was raiſed up from the dead by the glory of the father, even ſo we ſhould alſo walk in newneſs of life." Where the dipping into the waters is refered to, as repreſenting our dying with Chriſt; and the returning thence, as expreſſive of our riſing with him.

The laſt thing is, the reſemblance of baptiſm in theſe things, with the ſaving of Noah in the flood. And it holds good in that we ſpake laſt; for he ſeemed to have rather entered into a grave, as dead, than as a ſafe guard of life, in going into the ark; yet being buried there, he roſe again, as it were, in his coming forth to begin a new world. The waters of the flood drowned the ungodly, and waſhed them away and their ſins together, as one inſeparable heap of filthineſs; and upon the ſame watere the ark floating, preſerved Noah. Thus the waters of baptism are intended as a deluge to drown ſin, and ſave the *believer*, who by faith is ſeparated both from the world and from his ſins; ſo it ſinks, and he is ſaved." Expoſitory Works, vol. 2, p. 126.

Mr. Burket ſays, in his remark on Rom. vi. 4. "Therefore, we are buryed with him by baptiſm into death, &c.—"The Apoſtle alludes, no doubt, to the ancient manner and way of baptizing perſons in thoſe hot countries, which was by *immerſion*, or putting them under water for a time, and then raiſing them up again *out of the water*; which rite had alſo a myſtical ſignification, repreſenting the burial of our old man ſin in us, and our reſurrection to newneſs of life. Burial implies a continuing under death; thus is mortification a continued act, a daily dying unto ſin; and riſing again, ſuppoſes a perſon never more to be under the power of death."

A cloud of witneſſes might eaſily be produced, to prove, that though the ancients practiſed contrary to the ſcriptures, yet they *believed* contrary to what they practiſed.

OBSERVATIONS

On the religious Party Names, mentioned in the two laſt Numbers of this Paper. (Concluded from our laſt.)

I AM now about cloſing my obſervations on this ſubject: and however trifling it may appear to others, it really appears to me a ſubject of much importance; and I ſincerely wiſh that ſome more able hand had undertaken to write upon it, that it might have been better elucidated, and more forcibly impreſſed on every mind. My motive has been to promote *Love and Union* among the children of God, and to remove the ſtumbling-blocks out of the way of ſinners, which are laid in their way by the *contention* among the profeſſors of religion.

I ſhall now conclude the whole, by a few Extracts from PRESIDENT DAVIES' "Sermon, *on the ſacred import of the word* CHRISTIAN; *and from Evens' ſketch.*"

"1ſt. Let us conſider the *Chriſtian name* as a catholic name intended to bury all *party denominations*. The name Gentile was odious to the Jews, and the name Jew was odious to the Gentiles; the name CHRISTIAN ſwallows up both in one common and agreeable appellation. He that has taken down the partition wall, has taken *away partition names*, and united all his followers in his own name as a common denomination. It is but a due honor to Jeſus Chriſt, that all who profeſs his religion ſhould wear his name; and they pay an extravagant, and even an *Idolatrous* compliment to his ſubordinate *officers* and *miniſters*, when they take their denomination from them. Had this humour prevailed in the primitive church, inſtead of the common name *chriſtians*, there would have been as many *party-names* as there were Apoſtles or eminent Miniſters. Paul took pains to cruſh the firſt riſings of this *party ſpirit* in thoſe churches which he planted. But what an endleſs variety of denominations taken from ſome men of character, or from ſome little peculiarities, has prevailed in the chriſtian world, and crumbled it to pieces while the chriſtian name is hardly regarded? To be a *chriſtian* is not enough now a-days, but a man muſt alſo be ſomething more and better! that is, he muſt be a ſtrenuous bigot to this or that particular church.

My brethren, I would now warn you againſt this wretched miſchievous ſpirit of party. And if you would know of what religion I am of, I will tell you: I am a *chriſtian*, a mere *chriſtian*: of no other religion. My church is the *chriſtian* church. The Bible! the Bible! is my religion: and if I am a diſſenter, I deſſent only from modes and forms of religion which I connot find in my *Bible*: and which therefore I conclude have nothing to do with religion—Let this be a little Antioch, where the followers of Chriſt ſhall be diſtinguiſhed by their old catholic name, Chriſtians."—

"*To Pilgrims and ſojourners on earth.*"

"We are all haſtening to an eternal world, and a few more fleeting years will place even the youngeſt of us before the tribunal of heaven. Whether we can abide the awful ſcrutiny at the laſt great day, is a queſtion of infinite importance, and moſt intimately concerns rational and accountable creatures. Amidſt the din of controverſy, and the jarrings of adverſe parties, the opinions of the *head* are often ſubſtituted for the virtues of the *heart*, and thus is practical religion moſt deplorably neglected. Fleeing, therefore, thoſe pernicious diſputes, which damp our devotion, and contract our benevolence, let us aſſiduouſly cultivate the means by which our faith may be envigorated, our hope enlivened, our charity confirmed and our affections elevated to the *things which are above, where Chriſt ſitteth at the right hand of God!* The vail now thrown over this preliminary ſtate, and concealing from our view celeſtial objects, ſhall ſpeedily be removed. Then biding adieu to prejudices which darken the underſtanding, irritate the temper, and deform the ſpirit, we ſhall embrace each other with perfect love: and ſhall be aſtoniſhed at ourſelves for having been on earth ſo addicted to unpardonable diſputations, and ſo backward to the exerciſe of brotherly kindneſs and of chriſtian charity.

Almighty God! look down on thine erring creatures. Pity their darkneſs and imperfections. Direct them into the truth as it is in Jeſus. Baniſh from their hearts the bitterneſs of cenſure. Cheriſh in their mind a ſpirit of moderation and love towards their follow chriſtians, to their zeal add knowledge, and to their knowledge charity.

Guide them by thy counſel, and through the mediation of thy ſon Jeſus Chriſt, *receive them into thy kingdom and glory*—Amen."

PACIFICATOR.

RELIGIOUS INTELIGENCE.

Extract of a letter to the Editor, Dated Winchester, Virginia, Jan. 5th. 1809.

DEAR BROTHER SMITH.

THE receipt of your very affectionate letter of Nov. 22, in anſwer to mine; and alſo the 2 books, viz. "Age of Enquiry," and the "Three Sermons on Election," together with 7 numbers of the "Herald of Goſpel Liberty," is moſt thankfully acknowledged; and

my reason for not answering you earlier, which I presume will be deemed by you a sufficient apology, is,—I at once, upon reading the "Herald," discovered the utility of such a work, and therefore determined to use my endeavours to obtain subscribers for it before I wrote you, and have obtained 12, and hope e're long to obtain more.

Before I proceed any farther in answering your letter, I will state a few particulars to you which to me appears worthy of noticing—Glory to God, "the true light now shineth,"—the Lord is doing marvelous things in the earth.—I have received letters from different places since I received yours, in all which I hear good news.—The C. church is flourishing gloriously.—In the States of Kentucky and Ohio, thousands are coming into it—In the lower parts of Virginia, there has lately been a blessed revival—Near Alexandria the church is prospering—In the State of Pennsylvania, the flame is rapidly spreading—In Maryland, I understand, the church is beginning to look up; and bless the Lord, he has deigned to visit us also; so that *we* can say, "the little cloud increases still, &c."

Surely Brother, this is good news indeed—I hope the time is near at hand when our *Emmanuel will be crowned King alone in Zion*. Such is the account I have to give you of the work of God, which perhaps you have heard, but if not, as I believe it will be cause of rejoicing to you, and also to our Brethren, throughout the N. E. States; I thought it my duty to acquaint you with it.

I sincerely thank you brother, for the candid manner in which you answered my requests; and I could but observe when I read your letter just after receiving it, that it appeared more like a letter from an old friend and acquaintance, than one from a stranger; and it at once, I believe, let me into your spirit which is truely pleasing, and fully convinces me that we have been blessed with the same light in a very essential manner—In short, it was cause of rejoicing to me and to all the brethren to whom I have had opportunity to make it known.

I am well acquainted with Br. Lanphier, of Alexandria, (but with Br. Puncheon, I am not any otherwise than by letter,) and am happy to hear they have entered into a correspondence with you.—A few days ago I received a letter from Br. Lanphier, in which he informs me that you had written largely to him, and that he had received some books from you—I must join with you and say, I hope our communications will be attended with "some spiritual good."

With full assurance that I shall, God willing, hear from you shortly; I conclude my letter by subscribing myself your sincere and most affectionate Brother in the bonds of the peaceful Gospel of our adorable Jesus,

JONATHAN FOSTER.

Letter to Elder William Guiry, (Childsburg, Virginia) from the Editor, in answer to his published in our last.

DEARLY BELOVED IN THE LORD.

BEFORE this letter comes to you, the papers sent, will inform you that your letter is received and widely spread through the churches. Your communication has caused great joy among the brethren, and an intimation of coming this way the ensuing spring, has greatly increased a desire we had before that some of our ministering brethren at the south should make us a visit. The three things you mention; viz. 1. "No head over the church but Christ. 2d. No confession of faith, &c. but the New Testament. 3d. No religious name but christian," is what we have all agreed too, and are now agreed in throughout the whole Union.

We rejoice in the thousands of Ephraim here, and the twenty thousands of Manasseh there. We are happy to hear that you and many others understand New Testament *Baptism*. I wish it was more generally understood and practised by our brethren at the *South*. I think they will attend to it more hereafter. The scholar who learns of the best master, does not learn all at once. In this part, our brethren I believe to a single individual, are agreed in baptism; believing it a burial with Christ, as you will see by the papers.

As to stating the doctrine and government of the churches here, I cannot do it in a letter, because we believe the New Testament, and that we ought to hear God's SON, JESUS, in all things. The two books sent, will give you some knowledge of what we believe.

Brother Lanphier has sent me your sermon, "The pattern in the mount," which gives me joy, that you have found it, and are shewing it to others. The New Testament has been as the law once was, *among the rubbish*. Now we have found it, let us read it to the people from morning till evening.

You mention a visit this way in the spring if there is no "*Episcopacy* or *Calvinism* in the way" of an union. You may be assured, that if in this part we were as clear of every kind of babylonish ware, as of these two things; we should in reality resemble the church at Antioch in the days of Luke. *Episcopacy and Calvinism are as great an abomination to the brethren here, for ought I know, as a shepherd was to the Egyptians in the days of Jacob.*

There is nothing to hinder a general union among the brethren from north to south, that I can see: but there is something to be done; that is, to let all our brethren through the whole know that we are striving for the same thing.

It is wonderful to me, that while I was labouring to convince men that Christ is all; not knowing there was another person on earth striving for the same thing, that others in the South should be doing the same. Had I known it before now, I might have leaned on them; but we have done like those in the days of Nehemiah; each built the wall over against his own house till they joined all in one, and set up the gates; while their enemies were saying, "What do these feeble Jews? Will they build? Will they make an end in one day?" But they meant them evil; saying, even that which they build if a fox should go up thereon, he would throw down their stone wall.

My Br. have we not built enongh to join the wall? I think we have. With pleasure I look forward to a day, I hope, not far off; which I shall meet some of my brethren from the south, to join in *Christian Union*, endeavouring to promote harmony and love among thousands of our brethren widely spread throughout the United States of America!

If you make us a visit, I cannot promise you a reward of *gold* or *silver*; and as a christian, you do not wish for such an one; but if you come in the fulness of the blessing of the gospel of Christ, you may depend on an hundred fold of brethren and sisters, and multitudes to preach unto. Whenever you conclude to come, let me know, and the Lord willing, we will make arrangments to meet you, as far as *Providence* or *Boston*, where we may thank God, and I hope take courage.

It would be pleasing to me to journey into Virginia and see the brethren; but at present I see no way, my work calls me here.

Notwithstanding all the distress of nations, our prospects are glorious beyond expression. We are in a land of liberty, where the gospel of grace is sweetly, and extensively sounding; and sinners by thousands converted to God. We see the prophecies daily fulfilling,—and according to the sure word, the greater things for the believers to see, are near. O the glory before us!—"The resurrection of the just"—The thousand years of Christ's reign upon earth!—The new Heavens and earth, which we according to promise look for, when the New Jerusalem shall come down prepared as a bride adorned for her husband; in which the followers of the Lamb shall enter; there to dwell, having a right to the tree of life, where they shall drink of the water of life ever gliding between the golden banks! There *pain*, *night*, *death*, and the wicked are never seen! There each inhabitant shall eternally enjoy the presence of God and the Lamb!

Who would not be faithful unto death, while he has in view the promise, "A crown of life!" I forbear; and

remain your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ.

ELIAS SMITH.

TWO ISMS.

1. CALVIN-ISM.

AT the preſent day much is ſaid about the glorious Calviniſtic Doctrine, and thoſe who diſown it, are conſidered Heritics, and not to be received into houſes, becauſe they bring not this doctrine. It will not be amiſs to give the reader the eſſence of Calviniſm, in five particulars, as ſtated by Hannah Adams, in her view of religion. The principle tenets of the Calviniſts, are comprehended in five articles :

1. That God has choſen a certain number in Chriſt, unto everlaſting glory, before the foundation of the world, according to his immutable purpoſe, and of his free grace and love, without the leaſt foreſight of faith, good works, or any conditions performed by the creature; and that the reſt of mankind he was pleaſed to paſs by, and ordain them to diſhonour and wrath for their ſins, to the praiſe of his vindictive juſtice.

2. That Jeſus Chriſt, by his death and ſufferings, made an atonement for the ſins of the elect only.

3. That mankind are totally depraved, in conſequence of the fall; and by virtue of Adam's being their pu lic head, the guilt of his ſin was imputed, and a corrupt nature conveyed to all his poſterity, from which proceed all actual tranſgreſſions; and that by ſin we are made ſubject to death, and all miſeries, temporal, ſpiritual and eternal.

4. That all, whom God had predeſtinated unto life, he is pleaſed, in his appointed time, effectually to call by his word and ſpirit, out of that ſtate of ſin and death, in which they are by nature, to grace and ſalvation by Jeſus Chriſt.

5. That thoſe, whom God has effectually called and ſanctified by his ſpirit, ſhall never finally fall from a ſtate of grace.

Allowing theſe five things to be true, what is the ſcripture for? A deception, for things are ſtated there entirely different from theſe articles According to theſe, preaching is a plan to ſupport men too lazy to work. No wonder ſo many are deiſts, if they hear ſuch nonſenſe long.

2. DE-ISM.

This name was firſt given in the ſixteenth Century; Peter Viret firſt gave the name, to thoſe who believed in one God, or deity, but ſhewed no regard to Jeſus Chriſt, and conſidered the doctrine of the apoſtles and evangeliſts, as fables and dreams.

Edward Herbert, baron of Cherbury, reduced this univerſal religion to five articles, in the ſeventeenth Century, which he often mentions in his writings :

1. That there is one God.
2. That he is chiefly to be worſhipped.
3. That piety and virtue are the principle parts of his worſhip.
4. That we muſt repent of our ſins; and if we do ſo, God will pardon us.
5. That there are rewards for good men, and puniſhments for bad men, in a future ſtate.

The folly of the calviniſts appears to be this: endeavouring to prove from the ſcripture a doctrine not mentioned there.

The folly and wickedneſs of the deiſt, is this; denying the things in the ſcriptures which they own are true—the ſcriptures ſay there is one God—that he is to be worſhipped as the only God—that no worſhip is acceptable without virtue—The ſcripture commands all to repent, and promiſes forgivneſs to all who confeſs and forſake their ſins—The ſcriptures declare that God will reward the righteous and puniſh the wicked in a future ſtate.

Theſe very things Chriſt and the apoſtles preached to the world. How came the deiſts to know theſe things? They learnt them from the ſcriptures, and then denied it. They own the truth, and diſown the authority from whence it came. A man to be a deiſt, or to deny Jeſus Chriſt to be what the ſcriptures ſay he is, muſt be a very wicked man, or a very great fool; for he owns one teſtimony, and denies another who teſtifies the ſame thing.

Mr. Blackburn's Letter.

From the Evangelical Intelligencer.
Maryville, Sept. 16, 1808.

REV. SIR.

THE period has at laſt arrived, on which I have long fixed my eager eye.

The Cherokee nation has at length determined to become men and citizens. Towards this my exertions have been unremittingly directed ſince the commencement of my miſſion to them. A few days ago in full council, they adopted a conſtitution, which embraces a ſimple principle of government.

The legiſlative and judicial powers are veſted in a general council, and leſſer ones ſubordinary. All criminal accuſations muſt be eſtabliſhed by teſtimony; and no more executions muſt be made by the avenger of blood; the infliction of puniſhment is made a governmental tranſaction. Small companies in each diſtrict are to have the power of our ſheriffs to apprehend ſuppoſed criminals; and to execute according to the decree of the council. This could not be done as with us by an individual, there being no way properly to bind him; it muſt therefore be done by a company that one may be a check on another.

They have actually made ſome laws and entered them on record to ſtand as written laws of the nation; and you would have been aſtoniſhed at the *etiquette* with which they performed this buſineſs; from council to council meſſages were paſſing and repaſſing according to the rules of parliament. One law is that no murderer ſhall be puniſhed until he has been proved guilty before the council. Another that all Indians who have ſtock to a certain number ſpecified, ſhall pay two dollars annually to ſupport their national government; that every white man in the nation, of every deſcription, ſhall pay one dollar per annum for the ſame purpoſe; and ſome whoſe names are mentioned as high as five.

That all Indians ſhall be obliged to pay for croſſing at ferries in the nation, as the whites do; that all ferries are to be taxed for the ſame purpoſe, ſome as high as fifty dollars, ſome thirty, ſome twenty, &c.

Laws are likewiſe enacted to eſtabliſh their companies as mentioned above, and give them their proper power. The laws are in the following ſtyle, "Be it enacted by the general council of the Cherokee nation," &c.

I ſuſpect their next ſtep will be the partitioning out their lands, and entering into regular habits of huſbandry. Thus far are the Cherokees advanced; further I believe than any other nation of Indians in America. Theſe advantages they cannot loſe; and as ſoon as they are civilized their way will be open for the eſtabliſhment of regular religious ſociety; may the Lord ſoon haſten it. This is the moſt critical and eventful period I have ever ſeen; it is a time of anxiety to my mind; and a time which calls forth all the energy in the minds of the Indians. I feel, my friend that I need more grace, and more ſtrength of body and mind for this great buſineſs. Money will alſo be needed. The ſupport of this miſſion may ſeem to be at a great expenſe, but let it be recollected that the object is great; and I hope it will not be loſt for want of a little of that treaſure which God has ſo abundantly beſtowed on his people. I would cheerfully ſacrifice my *little* all, but it is too inconſiderable to add momentum to this machine. I have one of my ſchools at a ſacrament this day; Oh that it may be a day of power amongſt them. Excuſe haſte, excuſe blemiſhes, pray for me; aſſiſt me all you can. Tell your female ſocieties to pray for me, and my little Indians. Yours in the goſpel of Chriſt.

GIDEON BLACKBURN.

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